

# The Christian Herald.

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No. XVII.

## Miscellany.

*For the Christian Herald.*

*Memoir of Mrs. ELIZABETH SHEPHERD ALDEN, the late Consort of the Rev. TIMOTHY ALDEN, President of Alleghany College.*

Mrs. ALDEN was the daughter, and the only child, who lived to years of maturity, of Captain Robert Wormsted, of Marblehead, in Massachusetts, where she was born on the thirtieth of January, 1779.

Her father was one of the active and intrepid heroes of the revolutionary contest. He was wounded in the memorable battle of Bunker-hill, and participated in the honour of capturing the Hessians at Trenton. During a considerable part of the war, however, he was engaged as an officer in some of the governmental vessels under Commodore Manly, or in privateering, and repeatedly signalized himself by feats of valour, which were long the subject of flattering eulogy. In 1792 he was lost at sea, in the twenty-eighth year of his age.

Her mother, originally Martha Shepherd, was a daughter of Captain John Shepherd, of Marblehead, who, in 1761, perished with all his crew and property, the latter consisting of the vessel and cargo, on Block Island, as he was returning from a prosperous voyage, designed, even if his life had been spared, to have been his last.

After the marriage of Mrs. Alden, which took place on the nineteenth of January, 1797, it added much to the happiness of her family, that Mrs. Wormsted made one of the number till her departure from life, which was at Boston, on the twenty-fifth of September, 1809, in the triumphs of the christian faith and hope.

One of her maternal ancestors, James Calley, Esq. became, in 1714, one of the principal founders and benefactors of the Episcopal church in Marblehead, in which she was a communicant at the age of seventeen years, and to which her family connexions had generally belonged, from its first establishment.

The subject of this article, although deprived of a father's tender care in the morning of her days, was favoured with the life, the pious counsels, and the edifying example of her excellent mother, and the unwearied religious instructions of her maternal grandmother,\* than whom few

\* For notices of this mother in Israel, as also of Captain Robert Wormsted and his wife, the reader is referred to Alden's Biographical and Historical Collection, vol. 1, Article 72, and vol. 3, Articles 525, 526.

have ever exhibited brighter evidence of a real lover and a faithful follower of the Lamb of God.

Of the amiable disposition, personal accomplishments, and intellectual endowments of Mrs. Alden, however distinguished and worthy of record, it forms no part of the present design of the writer to offer a delineation. Little more is intended, than a brief memorial of one who, in the period of her youth, was the friend of Jesus; who, in subsequent life, found him lovely and the chief among ten thousands; and who, in the prospect of death, with a sole reliance on the merits of this blessed Redeemer, was honoured with that peace, which the world can neither give nor take away.

For the encouragement of parents, and especially of mothers, to be incessantly persevering in their exertions for the spiritual welfare of their little children, a precious charge, it may be remarked, that the subject of this memoir, from an early age, was deeply impressed with a sense of the all-pervading notice of God; and, no doubt, through a blessing from heaven on the reiterated pious counsels and exhortations of her parent and grand parent, from whose domestic altar, for they made but one family in their widowed state, and that was a picture of happiness, the grateful incense of morning and evening prayer and praise, sweetened by the word of God, daily rose to the throne of Him, who is the husband of the widow and the father of the fatherless.

The following anecdote, which may serve for an illustration of the foregoing statement, first came to the knowledge of the writer since the decease of Mrs. Alden.

Some of her little companions, when she was a child, used expressions in their colloquial intercourse, which she had been taught to consider as very displeasing to her Maker. When she was at the age of about six years, being one day with her playmates in a garret where there was not much light, some of them, having noticed that she never used the profane language which they occasionally uttered without compunctions of conscience, and of the import of which they had probably but an imperfect knowledge, told her that she should speak such words as they did. She replied, *I must not, for it is wicked.* But you shall, said they, for we are up in the garret, nobody will hear you. No, she said, *I must not, for God will hear me.* But you shall, they again rejoined; it is all dark, there is no window, nobody can see you. No, she once more replied, maintaining her integrity, *no I must not, for God will see me.* The writer now passes to the closing scene, merely stating that, with a heart sanctified by grace, dignity of deportment, prudence of speech, a faithful attention to the temporal and spiritual welfare of her family, kindness to the poor, and an exemplary regard to the ordinances of the gospel, uniformly marked the pilgrimage of this precious saint.

Mrs. Alden's constitution, always feeble, was gradually yielding to the inroads of disease for more than a year previous to the last conflict; yet she was able, for the most part, to superintend her domestic concerns till about seven weeks before death. The eleventh of February she spent with her daughter, Mrs. Farrelly. On the following day she rode a short distance with her husband. This was the last time she was abroad. Her disorder seemed now to settle on her lungs, which, at times, were greatly affected during the remainder of life. The skill and diligent attention of an eminent physician could not retard the steps, nor

avert the stroke of death. Though favoured with many intervals of comparative ease, yet, repeatedly, her sufferings, when every breath was with a groan, were almost intolerable. Her own remark was, that no tongue could tell what she endured; still she was never known to murmur, but was a pattern of fortitude and patience. In the midst of the paroxysms of her anguish, filled with admiring gratitude at the dying love of Jesus, she consoled herself with the reflection, that all her sufferings were nothing to what her blessed Saviour had borne for her, adding, that there was a difference between groaning at the exquisite indescribable tortures she endured, and murmuring at the hand of God.

Soon after her confinement, she was forcibly impressed with the idea that she should not recover; yet her disorder exhibited so many flattering symptoms, in its progress, that all, interested in the continuance of her valuable life, could not but indulge the strongest expectations that she would have been spared; so reluctantly do most people believe what they are unwilling to realize. Convinced in her own mind that her pilgrimage was nearly at an end, she said it could not shorten her days to consider herself as about to leave the world, and, while she had it in her power, she thought it her duty to impart her counsels and instructions. She, accordingly, said much, from time to time, to the several members of her family, which, it is hoped, will not be forgotten, and which has not been without a blessing.

As to herself, she said that she knew it was her duty to be resigned to the will of her heavenly Father, and, at times, felt as if she cast herself at the foot of the cross; but then, looking upon her husband and children, those idols, as she called them, she found the ties to the world stronger than she could justify. She referred to the following paragraph in Baxter's *Saints' Everlasting Rest*, a favourite work, as expressing her situation.

"O my soul, look above this world of sorrows. Hast thou so long felt the smarting rod of affliction, and no better understood its meaning? Is not every stroke to drive thee hence? Is not its voice like that to Elijah, *what dost thou here?* Dost thou forget thy Lord's prediction? *In the world ye shall have tribulation; in me ye may have peace.* Ah, my dear Lord, I feel thy meaning; it is written in my flesh, engraved in my bones. My heart thou aimest at; thy rod drives, thy silken cord of love draws, and all to bring it to thyself. Lord, can such a heart be worth thy having? Make it worthy, and then it is thine; take it to thyself, and then take me. This clod hath life to stir, but not to rise. As the feeble child to the tender mother, it looketh up to thee, and stretcheth out the hands, and fain would have thee take it up. Though I cannot say, *my soul longeth after thee*; yet I can say, I long for such a longing heart. *The spirit is willing, the flesh is weak.* My spirit cries, *let thy kingdom come*, or let me come to thy kingdom; but the flesh is afraid thou shouldst hear my prayer, and take me at my word. O blessed be thy grace, which makes use of my corruptions to kill themselves; for I fear my fears, and sorrow for my sorrows, and long for greater longings; and thus the painful means of attaining my desires increase my weariness, and that makes me groan to be at rest."

[Fawcett's Abridg. ch. 16, sec. 24.]

In taking a retrospective view of her life, she noticed the numerous merciful dealings of Providence she had experienced, and lamented that



she had not been more active and more zealous in the service of her Lord and Master. On one occasion she mentioned the names of her youthful friends and associates in her native place, speaking particularly of one after another, who, in the morning of life, had had the blessing of health and a firmness of constitution, which seemed to promise a much longer existence in the world than she could anywise have anticipated with her feeble frame, but of whom not a small proportion had for years been mouldering into dust. It was a ground for thankfulness, which she often expressed, that God had been pleased to spare her life till her children were in a manner passed the necessity of a mother's care.

From the first stage of her last illness she was blessed with a strong faith and a cheering hope; yet, at times, clouds of darkness obscured her prospect. Once, her sins, as she stated, seemed to rise like mountains before her, and she burst into tears; but the heavenly Comforter soon came to her relief. Once she complained of the buffetings of Satan; but, repairing to the blood of the cross, she was enabled soon to obtain the victory, calmness, and a sweet reliance on Him, who is willing and mighty to save every humble, contrite, and broken-hearted sinner. She exhibited much self-abasement, and claimed nothing from any works of righteousness she had ever performed; yet it would be hardly possible to find any one, who from early childhood had lived a more conscientious and exemplary life. Her language, in reference to her deeds, which others might justly praise, was, *I have nothing, nothing, nothing* (pronouncing the word with increasing energy) *to plead on the score of merit. I feel that I am a sinner. All my trust is in the merits and mercy of my blessed Redeemer and Saviour. This is the state of my mind.*

The subject of this communication was, by the riches of grace, delivered from all *bondage through fear of death*, and often spoke, with the utmost composure, of the time when her clayey tabernacle should be dissolved. In anticipation of that period, for it was frequently in her mind, she had with her own hands prepared, while in health, such habiliments for her mortal remains as seemed proper, and had intrusted them to the care of a faithful domestic, so that when they were wanted they were ready.

She daily spoke of her children, the last and strongest cord which binds the heart of an affectionate mother to earth. To a near friend she once modestly unfolded something of the ardent feelings and wrestlings of her soul for them, when last receiving the symbols of her Saviour's dying love. The writer will not undertake to describe the secret and solemn scene. He will only say, it must have been such, as the holy ministering spirits, present on all communion occasions, ever behold with delight.

As this beloved disciple of Jesus approached the hour of separation, her ties to the world gradually lost their hold, and she was willing, as it might please God, to stay, and toil, and suffer, in this vale of tears, with those who were dear to her as life, or to depart and be with Christ, which, for her, was far better than all the transitory enjoyments of this imperfect state.

A few days before death, speaking of the exercises of her mind, she said, in nearly the following words: *I have such a love for Jesus, I feel as if I could go to the ends of the earth, like the missionaries, to serve*



him. *In meditating on this blessed Saviour, I am sometimes in a kind of rapture.*

She was a warm friend of missionary exertions, bible societies, Sabbath schools, the monthly concert of prayer, and of all those operations, so numerous and remarkable, of the present age, for hastening the latter day glory of the christian church. Hence, next to the Bible with Scott's Annotation, the Panoplist and Christian Herald commanded her regular attention, while favoured with comfortable health, as furnishing the most interesting intelligence on subjects which lay near her heart.

At length the day arrived, which, contrary to the expectations of her family till about one hour before her release from the body, was to deprive them of their greatest earthly comfort ; but, thanks be to God, to add to the choir of Heaven. Never will the writer forget with what a heartfelt emphasis and ecstasy she repeated these well-known lines a little before death :

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head  
And breathe my life out sweetly there.

Speaking again of her spiritual state, she said, *I have not that triumph which is desirable, but I have a strong faith, a strong hope, and I think that the calmness and composure I have been indulged with, are in consequence of my faith and hope in the mercy of God.*

When struck by the King of terrors, she exclaimed once at the exquisite pain of his dart ; but, in an instant, was restored to her accustomed serenity, and endeavoured to sooth the minds of her children, who were greatly affected at the idea of parting with a parent so kind, so tender, so affectionate, so faithful, so greatly beloved. This is the last sentence she uttered with her expiring breath, in a holy transport of joy—*worlds could not purchase the hope that I have.*

The final symptoms of an immediate close of this uncertain life were now fully manifest. All the members of her family and a few friends being present, and kneeling around her dying bed, her husband, having one of her hands in his, while one of his daughters held the other, endeavoured to resign her in prayer to the God who had lent him such a treasure. During the prayer, of a few minutes' continuance, she was seen to cast her eyes, still retaining their usual lustre, upon her husband and each of her children in succession, but at the conclusion of the short prayer they were fixed ; her senses, her consciousness, till that moment entire, were gone. There was no struggle, no groan, no motion of a limb ; her breathing was gentle like that of a sleeping babe. At length the spirit left the body, it could scarcely be determined when ; and such a smile was upon her countenance, after the immortal part had taken its flight, as seemed to indicate that she had had a glimpse, before she bade adieu to the world, of the joys which cannot be expressed.

The event, so painful to surviving relations and numerous friends, but so happy for the subject of this memoir, took place on the third of April, 1820. The funeral exercises were performed with christian fidelity and tenderness by the Rev. Amos Chase, of Centreville. The respectful attentions and sympathy of many in every direction, experienced by the family on the trying occasion, will long be remembered. Thus,

Mrs. Alden, one of the excellent of the earth, in the midst of her days, *is entered upon that rest which remaineth to the people of God*, leaving two sons and three daughters, whom the Lord preserve to imitate the christian virtues, to have the well-grounded hope, and to die the death of one, whom they can never cease to recollect with gratitude and respect.

N. Y.

January 8, 1822.

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### PRAYER OF FAITH.

To the Editor of the Christian Herald.

SIR,

THE importance of the subject is our only apology for offering to your readers the following thoughts on the prayer of faith.

It is our fixed belief, Sir, and we think we can never doubt, but that there is such a thing as effectual prayer, which will infallibly bring from God, through Jesus Christ, the identical blessing which is sought in it. We believe that Christ has chosen his children and ordained them; that they should go and bring forth fruit, and that their fruit should remain; that *whatsoever* they shall ask of the Father in his name, he may give it them; and that if they abide in him, and his words abide in them, they shall *ask what they will*, and it shall be done unto them, John xv. 7, 16. We believe that when we do those things that are pleasing in the sight of God, we shall receive *whatsoever* we ask of him. And this is our confidence in him, that if we ask any thing according to his *commandment*, he heareth us; and if we know that he hear us, *whatsoever* we ask, we *know* that we have *the petitions* that we desired of him, 1 John iii. 22, and v. 14, 15. We believe that *all things whatsoever* we shall ask in prayer, *believing*, we shall receive, Mat. 21, 22. We believe that *whatsoever* we ask in the name of Christ, he will do it, that the Father may be glorified in him; and that if we shall ask *any thing* in his name he will do it for us. Moreover, *whatsoever* we shall ask the Father in Christ's name, he will give it us; and that if we ask we shall receive, and our joy shall be full, John xiv. 13, 14, and xvi. 23, 24. We believe that what things soever we desire when we pray, *if we believe* that we shall receive them, we shall have them, Mark xi. 24. We believe that the prayer of faith shall save the sick, and that in answer to it, the Lord shall raise him up; and if he have committed sins they shall be forgiven him, and that the effectual fervent prayer of a righteous man may *avail* as much in us as it did in Elias, James v. 15—20. We believe that if any two of God's children shall agree on earth, as touching *any thing* that they shall ask, that it shall be done for them, by their Father who is in Heaven, Mat. xviii. 19. We believe that if any man lack wisdom on this or any other theological subject, he had better ask it of God, rather than of his own reason; for he giveth liberally unto all men, who ask him, and upbraideth not, and God will give it him. But let him ask in faith, *nothing wavering*, for he that wavereth is like a wave of the sea driven with the wind and tossed; for, let not that man think that he shall receive any thing of the Lord, James i. 5—7. We believe that every one that asketh receiveth, that every one that seeketh findeth, and that to every one that knocketh it shall be opened.

We do not, however, believe that if we ask of our Father bread or fish, that he will give us a stone, or a serpent; nor for asking evil things, do we believe that he will, for that petition, give us good things. But we believe, that he will give good things to those that ask him for them, Mat. vii. 7—11. We believe that when we ask for blessings, and receive them not, it is because that we ask amiss, that we may consume them upon our lusts, James iv. 3. We do not believe that it is necessary, on this subject, to wait before we pray, till we know that we have the faith necessary; because we believe that whilst we are yet speaking, God will hear and answer us, Isaiah lxxv. 24. Neither do we believe that there is any danger of praying in this way against the purposes of God; for we believe that we do not know what we should pray for as we ought; but yet we believe that the Holy Ghost helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. And we believe that God, who searcheth the heart, knoweth what is the mind of the Spirit; because the Spirit maketh intercession for the saints, according to the will of God, Rom. viii. 26, 27. Elias, Sir, was a man of like passions with other men, and yet in his day he prayed earnestly to God that it might not rain, and it rained not on the earth for the space of three years and six months—and again he prayed that it might rain, and it rained upon the earth, and she brought forth her fruit, James v. 17, 18. The disciples of our Lord united and prayed for the gift of the Spirit, and for the conversion of sinners, and at once they were all filled with the Holy Ghost—great boldness was given unto them, great grace was upon them all, and multitudes were added unto the Lord, Acts iv. 23, to ch. v. 16. Facts also existing in our own day, prove that the prayer of faith is now equally efficacious as in primitive ages.

We quote from the New-Haven Religious Intelligencer, the following instance:

*"I will not let thee go except thou bless me."*

At the commencement of the revival in this place, some of the brethren were so earnest in prayer that they prayed all night. These prayers, we believe, were answered. One young man, not long since, left a note on the table of his companion, who was apparently thoughtless, informing him that he had retired to a secret place where he should spend the whole night in prayer for *him*. He had a sleepless night. In a neighbouring town, three or four ardent souls spent most of the night in special prayer for some of their companions. The next morning, three that were indented in their prayers, who till then were stupid, and who knew nothing of the concert, were under deep conviction. In another place a man who had been for some time distressed for his sins, asked a christian friend to pray for him. Do you wish me to pray all night for you? Yes, said the penitent. A young lady present agreed to join in the concert. The awakened sinner retired and tried to pray himself, but found no comfort. He went to bed, but he could not sleep. He got up and went to the barn, and staid till morning in *darkness*. When the morning appeared he was almost in despair. As the sun arose he left the barn; there, said he, they have done praying, and I am lost forever. The moment he let go of this *twig* on which he was depending, the Saviour received him, and he went to his house rejoicing in hope.

We refer also to the fact of six journeymen and apprentices, converted in New-Haven, [See Christian Herald, p. 151, vol. VIII.] also to the following from the Boston Recorder:

In a certain neighbourhood, all the wives were persons of piety. Their husbands were all irreligious. These females were given to prayer. For this purpose they met together. Their husbands were always the subjects of prayer. Their prayers were answered. *Every husband, we trust, has become a Christian indeed.*



Others are known which have not yet been declared to the public. We have known a number of sinners who were brought from darkness to light in the very time of prayer, who had been selected, and were the specific objects of the petitions offered up. And we have no doubt, but that the time will soon come, when the christian world, and the infidel world too, will have more convincing and overwhelming evidence, that there is such a thing as the "*prayer of faith*," and that God actually does hear and answer such prayer. The fact that there has heretofore been so little of this faith in the earth, Luke xviii. 8, is the probable reason why Zion has so often been cast out in the sight of the wicked, to the loathing of her person, and why so few sinners have been saved.

The question "how shall we get this faith?" in a christian, seems to us of the same nature as the following in a sinner, "how shall I repent?" As we would say to the latter, believe that you are a sinner, and that the Bible speaks to you: so we would say to the former, believe that you are a christian, and that God in the promises speaks to you.

We do feel, Sir, a peculiar kind of disgust, when we think of attempting to draw this subject through the sieve of metaphysics. When it shall have passed the ordeal, we feel that it will have no more commanding influence upon the life of a christian, than it has at this moment; neither will it have received any great degree of illustration, for it will, after all, stand in its own pure and incorruptible light. The promises which inspire it will not be blighted, nor the facts concerning it annihilated, by all the difficulties which can be mustered against it. Nor do we think that any more difficulties can be raised against this, than against any other christian grace, were the speculative tendencies of the human mind to be indulged, concerning their different causes, effects, relations, and ends. We do, indeed, apprehend no danger from the most thorough sifting of this subject, yet, when all was done, we should be constrained to return to the plain matter of fact, to the law and to the testimony, and decide upon the significancy of its phrases by the simple rules of philology. But, at the same time, we do feel, that if christians generally would throw away from them ninety-nine hundredths of their speculations on all such subjects, as so much useless lumber, and rely with more entire confidence on the simple word and testimony of God, they would find altogether less difficulty, possess more light, strength and enjoyment, do vastly more good to the church of God and the souls of men, and bring an immensely greater revenue of glory to God their Saviour.

Were we therefore to advise saints on this subject, that advice would be, that they believe without doubting what God has spoken and promised, and that they obey without reserve whatever he commands. And finally, that they believe in the "*prayer of faith*," and labour and pray for its attainment; and that with the most unwavering confidence in the promises, they would resolve *individually*, as did the prophet, and exhort their brethren, as he did, Isaiah lxii. 1, 6, 7. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

L. F.

## REVIEW.

ART. I.—THE EVANGELICAL MINISTRY EXEMPLIFIED IN THE APOSTLE PAUL: *A Sermon preached in Murray-street Church, December 2, 1821, on the occasion of resigning his charge of his Congregation; By JOHN M. MASON, D.D. With an Appendix. Published by request. New-York, Literary Rooms, 1822.*

THE occasion of this sermon is of the deepest interest. A minister of the Lord Jesus, whose praise is in all the churches, meets the people of his charge for the last time, that he may commend them unto God and to the word of his grace. They present themselves with their wives and their little ones to receive his last advice—his parting benediction. It is an hour of mutual retrospect—awful in hopes and fears of eternal moment—the last opportunity of earnest invitation and solemn warning.

To such an occasion the farewell address of the Apostle Paul to the Elders of the Ephesian church is peculiarly suited, and this it is which forms the basis of Dr. MASON's Farewell to his people.

The discourse is introduced with a vivid description of the intellectual greatness and christian excellence of the great apostle, which the Dr. characteristically concludes,

If ever a man knew how to wind his way into the human soul—how to coil around him its most sacred affections—how to explore the secret place of tears, and to put in motion all its kindest sympathies, the apostle Paul was certainly that man. You know that this has always been with me a favourite theme; that my heart has enlarged, my imagination brightened; and my steps have trodden upon almost fairy ground, when they have been roused and quickened by the name of Paul. But on no occasion does he loom so high, and shine so gloriously, as in the context. All his powers are concentrated; his feelings are condensed into a point; the covering is shoved aside from his breast, and you see, without disguise, the workings of his ingenuous, his upright, his mighty mind. This parting address to the elders of Ephesus well deserved a place in the holy volume; and deserves it in our best regards, in our most reverential remembrance. pp. 4, 5.

The Dr. then gives us an analysis of the Apostle's discourse—"The manner in which he discharged his ministry among the Ephesians—his extreme devotedness to the cause in which he was embarked, and his presentiment of its being the close of his ministry, with an affectionate appeal to their consciences, and the grounds of that appeal."

In dwelling upon the manner, the author observes, that "he served the Lord with all *humility of mind*"—that "his ministry was marked by '*many tears*,' and '*many temptations which befell him by the lying in wait of the Jews*'—that in the midst of his discouragements he kept back nothing that was profitable unto them, and that he taught them not only publicly but '*from house to house*.'"

From this part of the discourse we can at present make only the following extract:

There is a consideration which weighs much with every gracious heart, and is not, cannot be easily forgotten—the immense distance between the Lord Jesus, and his most faithful servants. He, the living God; they, creatures low in the scale of being, when compared with other creatures which "excel in strength, yet obey his commandments, hearkening to the voice of his word." "The treasure is in earthen vessels, that the excellency of the power might be of God." The angels, who look, with studious anxiety, into the mysteries of redemption by Jesus Christ, would

thankfully have accepted the appointment of "ambassadors" of the cross. But God has seen fit to confer that honour upon men of like passions with others; and commanded the angels to be ministering spirits. When we add, that these heralds of his truth were sinners like other men, called by divine grace out of the common condemnation, and sent to tell their fellow sinners that "there is forgiveness with God," how august the message! how humbling to the messenger! He cannot, or ought not, to forget one single moment, that "by grace he is saved;" and the more profound and lively his sense of this truth, the more completely will he enter into the feelings of Paul, who served the Lord with all humility of mind. Could Paul need a monitor to remind him that he was once a blasphemer, and a persecutor, and injurious, that he obtained mercy because the "grace of our Lord Jesus Christ was exceeding abundant," and obtained it for this end, that in him, first, the Saviour "might show forth all long suffering to them who should believe on him to life everlasting?" He could not open his lips to proclaim the riches of redeeming love, without at the same time exhibiting himself as a monument of that love. No wonder that his service was so strongly tinged with humility. There is nothing, my brethren, which can so humble and elevate a man's soul as a powerful experience of the love of Christ. Nor is any thing more unbecoming, more desolating to the holy character—more indicative of communion with the devil, than clerical superciliousness. pp. 6, 7.

We pass over the other divisions of the discourse to present our readers with a part of the Dr.'s excellent advice to his people on the choice of a successor.

I trust you will not choose a *rain* man, who occupies the pulpit more to display himself, than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame, and of horror: and while his Judge, before whom he is shortly to appear, regards him with a frown, of which the interpretation is, "ill done! thou bad and faithless servant; enter thou not into the joy of thy Lord!"

2. Do not choose a *showy* man. Many of these men there are who have only *outside*. You will be as sick of him at last, as you were enamoured of him at first. You will speedily find that he cannot instruct nor edify you; and will be heartily tired of seeing him show himself.

3. Do not choose a man who always preaches upon insulated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste for the word of God, and to substitute the preacher in its place. You have been accustomed to hear that word preached to you in its connexion. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion, I can assure you, that, while it is of all exercises the most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going regularly through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion; and gives the preacher an opportunity of striking every kind of evil and of error, without subjecting him to the invidious suspicion of aiming his discourses at individuals.

4. Do not choose a man of *dubious* principles. The truth of God was given to be *proclaimed*, not suppressed. It is a "city set on a hill"—a light which must shine, not be smothered under a bushel. When I hear of a man's preaching for years together in such a manner that his most attentive and intelligent hearers are unable to conjecture what his sentiments are upon the cardinal truths of revelation, I cannot avoid pronouncing him a *traitor*. His business is to preach Christ; and not to treat the Gospel as if it were a bundle of mere negations: and see his hearers sink down, one after another, in death, uninstructed, unwarned, unprepared, through his negligence: and himself following them with all the "deep damnation" of their blood upon his soul! Oh! it is inconceivably fearful! pp. 20—22.

We might make other extracts, but we advise our city readers at least to buy the Sermon itself, as a memorial of its admired author; and we beg leave to commend him to their earnest prayers, that his health may be fully restored, his life prolonged, and his present excellent efforts crowned with success.

Before we close this article, however, we feel bound to notice one or



two remarks which deserve not our approbation ; indeed which require, in our opinion, a decided disapprobation, so much the more, on account of the eminent talents and standing of the author.

In noticing the declaration of the Apostle, that he had taught "from house to house," our author apparently expounds it to mean that he had but *one* doctrine, which he "taught publicly, and from house to house." "Be he where he might, in the solemn assembly or in the domestic circle, his instructions were the same." He thus proceeds :

This passage has been used as furnishing a divine warrant, and proving a divine obligation, to what is termed parochial visitation. Highly important it is no doubt ; but men must be careful that they do not convert the sound of words into a divine warrant, and not to require bricks without straw. To prove that apostolic example establishes a precedent for imitation, we must be sure that the circumstances to which it is applied are similar. But this is far from being the case in the present instance. There are two things in which the state of the churches now differs materially from their state in primitive times.

In the first place, they had inspired teachers ; who could, therefore, spend the whole week in exhorting, confirming, consoling their converts, without infringing on their preparations for the Lord's day. Our situation is quite different : close and habitual study are necessary for us. And if we cannot get time to attend to it, our ministrations grow uninteresting, and our congregations lean. As for those men who boast of working at the loom all the week, and then acquitting themselves well on the Lord's day, I shall say nothing but that their performances are such as might be expected from the loom ; but as far as can well be conceived from the labours of a "workman who rightly divides the word of truth."

In the next place, the primitive churches never permitted themselves to suffer for want of labourers. Their spiritual advancement was, in their eyes, infinitely more valuable than all the pelf which the maintenance of their ministers required. Look over the Acts of the Apostles, and be astonished at the abundance of help which the churches then enjoyed. Our economical plan is to make one pastor do the work which was anciently done by three or four, and the very natural consequence follows, the work is *badly* done, or the workman is sacrificed. In our own city, from the accumulation of inhabitants, and their very dispersed residences, if we were to visit as much, or any thing like it, as our people are good enough to wish, and unreasonable enough to expect, we should not have an hour left for our proper business ; we could make no progress in the knowledge of the Scriptures ; and not one would be able to preach a sermon worthy of a sensible man's hearing. The conclusion is almost self-evident, if congregations will stint themselves in workmen, they must have their work spoiled ; and if the work be done at all, they must kill the mind or body of the workman ; and sometimes both. Let them not deceive themselves. If they impose hardships which God never commanded, they must expect to go without his blessing. pp. 11—13.

All this is truly unfortunate. It is a pity indeed, that such a man as Dr. Mason, while resigning his own charge, should have said so much to justify and render systematic a prevalent delinquency. We say a delinquency, for if pastoral visitation be not impossible in the present state of the church, and with the present endowments of her ministers, then, clearly it is a duty founded on apostolic example, admitted even by our author himself, and demanded evidently at all times by the necessities of mankind.

We regret exceedingly that Dr. M. did not leave those four words of his text, "from house to house," without note or comment, that in their naked simplicity they might have told upon the minister's heart and conscience, reclaiming, for the purpose of pastoral visitation, whatever hours there might be employed to a less important purpose, either in his retirement or his social relaxations. We cannot wish the ministry to be helped out in an apology for neglecting so important a part of their calling. We do wish, on the other hand, that as the most celebrated of

our ministers (we speak nothing to the disparagement of others) was retiring from his office, he had seized the opportunity to obviate the imaginary difficulties, and to urge his brethren to a constant effort to overcome the real difficulties of pastoral visitation.

As, however, he has not done this; as he has framed, and sent abroad a plausible apology, we deem it our duty to attempt to show what we hope will be more fully shown by some abler hand, that the Dr.'s reasoning is extremely fallacious.

We desire not indeed to see a ministry totally occupied in the bustle of parochial duty, and will go even farther than our author, and say, that not only would their "ministrations grow uninteresting, and their congregations lean," but their parochial visitations jejune and unprofitable. We as little wish to be chattered to in our houses, even on the subject of religion, as to be ministered to from the pulpit by an uninstructed man. Study and reflection are as necessary to prepare a minister for profitable and edifying conversation, as for formal public discourses. An extreme of parochial visitation would turn out to be neither more nor less than a minister's dissipation, and would be equally fatal to the attainment of public and private excellence.

But while we thus magnify the evils of a total occupancy in parochial visitation, we do not see them to belong at all to that extent of pastoral visitation which our largest congregations require; nor can we feel that the want of "inspiration" will justify ministers in closeting themselves to make sermons, admitting that this were the single cause of their estrangement from the houses of their people. We believe that a judicious allotment of their time, and a regular industry, will enable them to study for the pulpit, and to visit from house to house too. Indeed, no man can understand better than Dr. Mason that the human mind cannot be profitably occupied incessantly at one employment, and least of all at intense and secluded study. Now, though we are not disposed to deny to ministers a greater relaxation than they will find in their pastoral visits; yet we will venture to say, that whoever will enter heartily and regularly upon them, for one, two, or three hours a day, will find in the change of his employment such a refreshment as will prepare him in constant repetition for his retired studies.

But admitting that no relief were afforded; admitting that the time spent abroad, might be spent at home without any relaxation of the vigour of application; admitting that what should be spent abroad should be a dead loss as to all the progress at home, still will we say, that the time required leaves a remainder for the study sufficient for great attainments in knowledge, and in pulpit skill. To borrow an example from another visiting profession, Dr. Rush, for instance, must have visited constantly, more than to have visited ten of our congregations, and yet probably studied as much (we do not say was in his closet as many hours) as most of our ministers. As to the case before us, if we may venture to say it, the desideratum is, that ministers should be regular and persevering every day in the week in their studies, and every day in the week in their pastoral visitations. Regularity and perseverance will enable a minister to accomplish much in his studies, and to go through and through all the families of his charge. Even one hour a day for three hundred days, or even for two hundred days, would do more of pastoral visitation than is now done for nine out of ten of our congregations.

There is another point of view in which we think Dr. M.'s reasoning

fallacious. The very pulpit preparation for which, according to Dr. M., the minister *must* seclude himself from his people, is itself dependent upon a familiar acquaintance with them. While the minister is pondering in his seclusion, he needs not only to examine God's word, but that map of mankind, which his own observation of men, and intercourse with them alone, can enable him to delineate. He is writing for men, and is especially aiming to come home to the business and bosoms of his own people. And the clerical student, who is not the faithful pastor, though he may be an old minister, is in truth, like a young physician, well read in books, but entirely unskilled in the application and use of his acquired knowledge.

We think the Dr.'s reasoning fallacious in still another point of view. Are thought and reflection confined to the minister's seclusion? Can a reflecting mind fail to be occupied, even in the midst of pastoral visits? Trained as our studious pastor is to regular, earnest, persevering study, he carries with him good habits and a considerate mind wherever he goes; and while by visiting he relaxes his mind from the more intense application of his secluded hours, and acquires some of his most important knowledge, he will also find his faculties improving, by thinking, through the various incidents of his pastoral course, by correcting and enlarging his philosophy, by experience and observation, and even by projecting and executing his Sabbath preparation.

We do contend, therefore, that the want of inspiration, and the consequent necessity of a laborious preparation for the pulpit, do not throw any impassable obstacles between a minister and the habitations of his people. And we will not dissemble our conviction, that the difficulty lies less in the want of apostolic inspiration, than in the want of an apostolic earnestness in saving the souls of men; and then will pastoral visits be frequent, pious, and efficient, not when inspiration falls upon the ministers, but when "the love of Christ constraineth them."

We think the Dr.'s reasoning to be in no small degree inapplicable as well as fallacious, inasmuch as whatever apology for neglecting pastoral visitation, might follow from steady persevering labour for the pulpit, continued through all the days of the week, can afford no relief to the consciences of those who unnecessarily and habitually hurry together on a Saturday, crude, indigested thoughts.

Indeed, if common fame be not cruel scandal, nay, if clerical acknowledgment incidentally scattered among their acquaintance, be not unworthy the credit which it suits our present purpose to yield it; nay, rather if the public may judge from their efforts in the pulpit, or their productions from the press, a moiety at least of the non-visiting clergy, in town and country, might visit Mondays, Tuesdays, Wednesdays, and Thursdays, and yet write as much, read as many pages of sacred lore, and pursue as many profitable trains of thought.

In addition to all we have said, we think Dr. Mason is unjust to himself, for if he has not been so fully devoted to pastoral visitation as his people have desired, or as befits the ordinary exercise of the ministry, the whole country knows that he ought not to rank himself with those, who in the exercise of the ministry alone can find no time for pastoral visits. Until lately, since his want of health would form a still better apology, he has been engaged in employments tenfold more arduous, tenfold more incompatible with mere Sabbath preparation, than pastoral visiting. And those who have witnessed Dr. Mason's pulpit exercises, prepared amidst the varied and important duties to which he has been



called, will recognise in the ability of his performances, an experimental proof that *uninspired* men can preach well, without being incessantly occupied in formal preparations.

We ought, perhaps, before we close our remarks on this subject, to notice more distinctly the alleged difficulty of pastoral visitation, in consequence of the too great extent of our congregations. Admitting the fact, the minister's duty would still be plain, to allot to teaching "from house to house," systematically, as much of his time at least as he should allot if his congregation were exactly large enough, lamenting that he could do no more, instead of resolving to do nothing. But we cannot admit that congregations are generally so large as to render a thorough pastoral visitation infeasible. Perseverance on a regular system will accomplish great things in this as well as in other matters. Besides, the minister whose charge is very great, may abridge his labour, either by engrossing the assistance of his official helpers, or by collecting together several contiguous families to receive his pastoral instructions. One of the greatest and best ministers of the present day, Dr. Chalmers, has, we understand, brought his whole parish, consisting of 12,000 persons, under the full visitation of his twenty-four elders. Nor is this all; though he writes all his sermons, and is much occupied in writing for the press, and even in scientific pursuits, he visits *personally* the whole. He calls merely upon a few contiguous families in a morning walk, and invites them to meet him in the evening at one of their houses, and imparts that instruction to them thus collectively, which, with a smaller parish, might be given individually. As to the wide dispersion of the members of congregations of our own city, we believe that though the extremes of the congregations may be quite wide asunder, yet in each district of parochial visitation a half dozen families may always be found, within as small a compass as convenience may require. At any rate the inconvenience of visiting a city charge, must be much less than that of visiting one equally large in the country.

We quit this subject with an earnest wish that the experiment of a systematic visitation may be faithfully tried by all the pastors of our city, and under a full conviction, that the more faithful the ministry are in this part of their calling, the more they will know how rightly to divide the word of truth, and the greater will be the success of their labours.

We hope we shall not be thought presumptuous, if we venture an objection to another particular in Dr. Mason's discourse. We mean his harsh language towards "*rational christians*." We consider those to whom that honourable name is misapplied, as disbelieving the very essence of Christianity, and entirely ineligible to all christian fellowship—but we see not why they are to be treated as incarnate devils, why they may not be treated as men—bone of our bone, and flesh of our flesh. Nay, we see not why we are not to treat them with christian kindness, striving to win and lead al lwho are out of the way, to the blessings of the gospel.—We see not why Dr. M. and all good ministers should not endeavour to win them to the faith. But we leave the Dr. to teach himself, in this thing, in his own masterly manner:

Our affections must be *won*; they cannot be *stormed*. To this principle of our nature, God has been pleased to pay particular regard, in the first heralds of the cross. However diversified their qualities and attainments—whatever be the zeal of one, the potency of argument in another, the intrepid courage of a third, that which bears the sway in all, is their loveliness. Our hearts are captivated by the same process which subdues our understandings.

ART. II.—*Fifth Report of THE SOCIETY FOR THE PREVENTION OF PAUPERISM in the City of New-York, read at the anniversary meeting of the Society, December 17, 1821. pp. 39.*

THE utility of a permanent provision for the gratuitous support of the poor, has long been questioned by many wise and good men : and reasoning from what they knew and saw in human nature in other circumstances, they have pronounced the opinion, that a gratuitous permanent support of the poor, if not the cause of all that poverty which needs relief from others, (except that resulting from sickness or bodily infirmity,) has at least increased it to its present appalling magnitude.

Their opinions have been received with great respect by all who have experience enough to weigh their arguments, or a disposition patiently and candidly to investigate the source of the pauperism in question. But these opinions have had many prejudices to contend with, of a most insidious and powerful nature. The duty of relieving the poor is of a kind extremely popular, pervading every class of society, and impressing its obligations by every variety of motive. The truly religious man relieves the poor, because in so doing he is not only gratifying his sympathies with distress, but obeying the command and following the example of his Divine Master : the mere moralist, in attempting the same thing, displays what he considers his open substantial goodness, not merely a grace in the heart, but a virtue of the life : the man of the world too, in attempting a performance of the same duty, consoles himself with the evidence it affords of his possessing charity, which (as he interprets it) "*covers a multitude of sins* : " The rich can display their wealth in their deeds of charity : by swelling their donations they draw the notice of distant lands, or by lavishing their treasures in the building of Hospitals and Almshouses, they perpetuate the memory of their importance to distant generations, and thus gratify that pride and love of fame which gives to wealth so much of its desirableness. Nor are motives of this kind confined to the rich ; for as almost all mankind are struck with admiration at such things, they in their hearts sanction, and so far as they can, encourage the same feelings and course of conduct. It hence results that stable and magnificent institutions for the relief of the poor, have a strong prejudice in their favour.

But sloth is a no less important cause of this prejudice and popularity. To visit the poor, to examine their habits and circumstances, to discriminate between the cases when relief would be a benefit, and when an injury, involves such a sacrifice of time, and of feeling, and such a responsibility as is extremely irksome and not often willingly practised ; and we are far more willing to pay our tax, and thus have done, as we imagine, with so troublesome a duty, than engage in its arduous and responsible details. We are in this manner also disposed to praise every institution of society by which this burden can be taken off our hands, and which will announce to us in the most imposing manner, that the poor are well and sufficiently provided for.

Notwithstanding these obstacles, however, to the progress of the opinion, that the poor laws are of at least questionable utility, it has gained ground by means of public discussion ; and experience on the particular question in debate became a desideratum of the high estimation.

With a view (among other plans for meliorating the condition of the poor) of acquiring experience on this subject, *The Society for the Prevention of Pauperism*, whose fifth annual report we now have the pleasure to notice, was established by some of our most respectable and intelligent citizens. The progress of this society has done it honour. It has established the Savings Bank, and the Fuel Savings Fund—it has several times, (we are ashamed to say, in vain,) raised its voice against the dens of drunkenness in our city, and in many other respects planned and accomplished measures of extensive usefulness, and entitled itself to great praise both for intelligence and real charity. Its suggestions on this subject, therefore, ought to receive the most profound respect and candid examination.

This report, after stating that the former publications of the society had chiefly been occupied with the local or immediate causes of pauperism, proposes to investigate the more remote causes, and to ascertain the extent of the evil.

Respecting these antecedents and avenues to pauperism, little more could fairly be expected from a society, than a statement of the facts, and an indication of such remedies as were feasible. The evil itself, in which they terminate, lies too deep, and is far too sturdy in its character, to be grappled with by the arm of private philanthropy, or resisted by any local and partial agencies. The strenuous endeavours of a society may avail to hinder its progress in some directions, and to neutralize its operations in some degree; but, the latent causes being still at work, and the widespread fermentation going on, it will soon appear that to repress and to neutralize, is not to purify and cure.

It is therefore deemed that we cannot render a better service, than by turning from those views of pauperism, which regard it solely as a local evil, and presenting a wider view of the subject, and pointing out what is essential to be done to destroy the root of the evil, and to disabuse the public of its impositions, and prevent its growing to be an intolerable burthen to society.

And it is quite necessary, in the outset, to distinguish between that sort of pauperism which exhibits itself in the persons of healthy and vigorous, though improvident and vicious individuals, and that which is involuntary, the result of sickness or decrepitude, or of other bodily or mental infirmity. Against this involuntary poverty and dependence, it were barbarous to complain. It is not only unavoidable, but the obligations of humanity and religion require that it should be cheerfully relieved. That constitution of Providence by which it happens, ought to make us acquiesce in its existence, and to hinder every murmur at the expenses which it may occasion, and to convince us that the good of those who contribute to relieve it is subserved, by such a standing claim upon the sympathies of their nature and the benevolence of their dispositions. This form of pauperism is not to be prevented, and ought not to be dreaded; it is the lot of every commonwealth, and has a relation to the obligations of man and of society, which cannot be dissolved. It is therefore not embraced in our present contemplation; and, notwithstanding that the current modes of treating it might be much amended, and the discriminations applied to it rendered more just and more effectual, it does not demand the earliest and most urgent attention of the society.

But it is that imposing and formidable species of pauperism which has no reasonable apology, or which, were the policy and the institutions of the public as they should be, would have no excuse, against which our endeavours are directed. This it is which presents to us so disheartening an aspect, and which levies such a tax upon the resources of the city, and surpasses in its progress the utmost stretch of preparation to accommodate it, and threatens to surmount in its demands all that the greatest liberality can do to satisfy it. It is the sturdy pauperism of the indolent and vicious, of the prodigal and intemperate, the depraved and worthless; of those who might find employ if they were disposed to labour, and who might maintain themselves if they were willing to be virtuous and frugal: it is this which we denominate an evil, and to prevent which some efficient measures are urgently demanded. pp. 5—7.

We would here, in passing, particularly notice the careful distinction



laid down between voluntary and involuntary paupers, and would have our readers always keep in mind that the former alone are the subjects of remark in that report, as well as these observations on it. The language of the report concerning those reduced to dependence by the immediate afflictive dispensations of Providence, is at once manly and christianlike, and does not participate in the apparent hardness sometimes blamed in the advocates of the opinions of this report.

The report may be divided into two great divisions; the first comprising an inquiry into the cause, extent, and history of our pauperism; the other, the examination of a remedy proposed.

As to the magnitude of the evil, we are very correctly told that it is not to be measured merely by the number of paupers, or the present expense, however large, of their support; but in the latent, wide spread, powerful, and rapidly increasing causes which produce it. The principle of its growth,—

Is believed to exist in those laws and institutions that hold out to view a legal and ample provision for the poor. It is the willing dependence of the poor upon the public bounty appropriated for them, which warns us to expect that this form of pauperism will continue to advance, and to press upon the means provided for relieving it. p. 3.

The report next proceeds to show the manner in which the principle it speaks of operates :

It may be requisite to show how a public provision for the poor, subverts the ordinary barriers against pauperism, and invalidates those domestic and social claims which naturally impel mankind to gain an independent livelihood. And it is obvious, that such a provision addresses itself directly to the sluggish and degenerate propensities of human nature, and tends to relax the bonds of individual responsibility, and to do away the anxiety and impair the exertions incident to the acquisition of a separate and independent maintenance. Its seductive lesson to those whose utmost industry and economy will but just support them, is, that if they indulge themselves somewhat, by working less, and spending more, the public will provide the balance. Its announcement to the improvident and thriftless is, that if they neglect themselves, the public will take care of them. Such persons yield to the temptation, and, having passed the barrier of restraints which had upheld their feelings of independence, and strengthened their prudential habits, and animated their exertions, they sink down into apathy and vice, and become notorious and shameless paupers. The support provided for them operates as a premium on their idleness and profligacy, and accelerates their degradation and their ruin.

All this agrees with what is known of human nature, and with the history of facts : and it is by this natural and necessary tendency, that a public and legal provision for the poor comes in aid of all, and most effectually strengthens some of those habits and indulgences which immediately precede, and are the obvious causes of pauperism. He who begins to ruminate upon this provision, and to discipline his feelings into a reconciliation with it, and to ponder the relief it might afford from the hardships to be encountered every year in supporting himself, will not conclude his meditation, nor endure the discontentment which it has brought upon him, without an extra application to his bottle. He will no sooner begin to pant for indulgence, than he will begin to practise it. His thoughts no sooner begin to rove from home, and from the paths of his daily labour, than his footsteps begin to follow; and every instance of his progress alienates his feelings from his family and his fireside, and severs the ties which formerly restrained him, and fits and disposes him to be a pauper. Should his fancy lead him to qualify his transition from industrious habits by the contingencies of speculation, you may trace his steps to the haunts of kindred spirits at the grog-shop and ale-house, and thence to the lottery-office, to embark in the gambling which the laws establish, and thence to the billiard or the card-room, to practise the gambling which the laws forbid, and thence to the rendezvous of every grosser species of depravity, and thence to the prison or the almshouse. The hazards of his downward course will not alarm him, while he knows there is a fund of charity, sustained by law and custom, and accessible at any time of exigency.

He will run all chances, but that of suffering for food and shelter, and practise no other forecast than that which respects his safe reliance on the public. And thus the knowledge of a fund appropriated to the poor, counteracts the first great law of nature and of Providence, the rigorous and stubborn law of necessity, and annuls that inspired precept and maxim of social economy, "that if any will not work, neither shall they eat." And when the poor begin to oppose this law, and to evade this precept, their passions and follies quickly plunge them into profligacy, indigence, and crime. They take advantage of the public willingness to support them, and put themselves in a condition to require support. Those who might, and who would gain a comfortable living for themselves, were there no alternative, find it more easy, and more consistent with the indulgences they wish to practise, to rely upon the public for a maintenance. This reliance is the foundation of their ruin. Idleness, profligacy, and intemperance, are its early and almost necessary and universal fruits. These vices may exist in many cases where such a reliance is not immediately perceptible; but in every instance which terminates in pauperism, the effects of a confident dependence on the public bounty for support may be easily distinguished. pp. 9—11.

After detailing the origin of the institutions in question, and ascribing them to the superstitious almsgiving of ancient popery, the report proceeds to state the magnitude of the evil as it now exists in this city. Our public buildings for the poor, exclusive of hospitals, cost UPWARDS OF A MILLION OF DOLLARS; our annual expenditure public and private for the support of the poor has DOUBLED IN TEN YEARS, and risen to ONE HUNDRED AND THIRTY THOUSAND DOLLARS a year; and in the winter, relief is administered to one tenth or one twelfth of our whole population, that is to say, to *ten or twelve thousand people*.

Facts like these ought to receive the public attention. The sullen murmur of the earthquake which threatens to swallow up our property, and to bury in ruins all that our industry and frugality have enabled us to acquire, ought to awaken and alarm a community capable of great efforts, and often exhibiting great vigilance in the management of its concerns. Yet we are told, (and undoubtedly so is the fact,)

That the expense, however enormous, and the progress of the evil, however alarming, so far from raising any general emotion of concern, scarcely attract the slightest attention from the public. It seems to be the only subject about which, in this city, neither hope nor fear can be excited; the only one, of any pecuniary consequence, about which there is a total apathy; the only one respecting which those who own property and pay taxes, are content to think they have nothing else to do but to pay whatever is demanded. It would seem as though our pauper system, with the imposing splendour of its edifices, and the grandeur of its liberality, and the rare spectacle it exhibits of an Almshouse, where fifteen hundred to two thousand persons are supported by the munificence of the Honourable the Corporation, had done as much by its outward lustre, and the glare of its apparent humanity, to impose upon the minds of the wealthy and industrious, and to subdue them into a tame and easy indifference, as it has done, by its natural and wonted influence, to augment the number of paupers, and encourage the improvidence and idleness of the poor. It would seem that this system, in proportion as it has had the effect of a paralysis on the lower, has had the effect of an opiate on the higher classes of society; and that as fast as it has brought the poor down to the condition of paupers, it has brought the rich down to the condition of bearing all their burthens, without inquiry or concern as to the necessity or reasonableness of doing so. What from the irksomeness of an investigation of the subject, the popular applause of so generous and so ample a provision for the support of all who are in want, the effeminate notion about pauperism being one of the conditions of social existence, and the gratuitous presumption that no effectual measures can be taken to remove it, there is an impression upon the public mind which has the effect of conscious helplessness and imbecility, and which makes a blind endurance of the existing evil less painful than the effort which might be necessary to subvert it, and on account of which those who would prescribe the requisite exertion are considered theorists and visionaries. pp. 18, 19.

But not only are the expenses thus great and increasing, and the apathy so entire, but the effects of the system on the social and moral condition of the poor are equally striking.

The Managers may, by some, perhaps, be thought to ascribe too much to those establishments and laws which guaranty the support of paupers, and too little to the want of education, and to other incidental causes ; and it may be necessary to observe, that the effect of a public and ample provision for the poor, in impairing their endeavours to maintain themselves, and overcoming the restraints against intemperance and vice, is not more obvious or more powerful, than its effect in dissolving the ties which bind a family together, and hardening the hearts of parents to neglect the education, the health, the morals, and all the interests of their children. Indeed, our pauper system, with the reliance placed upon it, is more conspicuously injurious to children than to parents. The children of those parents who come to be supported in the almshouse, or otherwise maintained as paupers, are not only neglected in their persons, and, for the most part, in whatever relates to the improvement of their minds and habits, but they receive a training which is positively vicious, and are subjected to a regimen, and made spectators of an example, every way suited to make them worse than those by whom they are brought up. Such parents find, from their experience, that their demands upon the public bounty are, by the miserable condition of their offspring, rendered more impressive and less liable to be questioned ; and they undoubtedly imagine, that it would embarrass, if not defeat their appeals to public and private charity, should they invest their children with tolerable decency of appearance, and send them to a free school for an education.

—pp. 19, 20.

That some degree of pauperism will exist, independent of the baneful operation of the poor-laws, we do not deny ; an unfortunate turn in trade may throw labouring men, even if industrious, out of employ for a period ; but still, if they have acquired a character for sobriety, industry and frugality, such persons will find relief without a public provision, from those who know their character, and witness their struggles with misfortune. At the same time, from the abundance and cheapness in this country of the necessities of life, the comparatively equal distribution of property, the high wages, and the constant demand for labour, which must keep its prices to a considerable height until our western lands are brought into full cultivation, we apprehend that an application to others for relief, would seldom be necessary were the poor-laws to be done away.

But it will perhaps be asked, is the want of extreme frugality, of perfect industry, so great a crime, that it ought to expose those who always are suffering with poverty to still greater evils—as that no relief should be extended to them ? are these things worthy of death—and that by hunger, or by the inclemency of the elements ? We answer, first, that this want of perfect industry and frugality would be far less than we imagine, if those who exhibited it, were occasionally to exhibit the consequences, which, in the ordinary course of human affairs, must fall upon such deficiencies. Men would be taught these things in early life as much as they are now taught to avoid crimes to which a severe and certain punishment is attached.

In the next place, he who can see the industrious working around him, while he knows his children and family are dependent on him, and that by his sloth or improvidence, either the industrious are to be made to support his family, or the latter to suffer by want, and remits his utmost efforts to support them, ought not to be viewed as innocent ; he is in fact committing a crime against his neighbour and himself, against society, and against his God, of no small magnitude. Indeed, do we not



He will run all chances, but that of suffering for food and shelter, and practise no other forecast than that which respects his safe reliance on the public. And thus the knowledge of a fund appropriated to the poor, counteracts the first great law of nature and of Providence, the rigorous and stubborn law of necessity, and annuls that inspired precept and maxim of social economy, "that if any will not work, neither shall they eat." And when the poor begin to oppose this law, and to evade this precept, their passions and follies quickly plunge them into profligacy, indigence, and crime. They take advantage of the public willingness to support them, and put themselves in a condition to require support. Those who might, and who would gain a comfortable living for themselves, were there no alternative, find it more easy, and more consistent with the indulgences they wish to practise, to rely upon the public for a maintenance. This reliance is the foundation of their ruin. Idleness, profligacy, and intemperance, are its early and almost necessary and universal fruits. These vices may exist in many cases where such a reliance is not immediately perceptible; but in every instance which terminates in pauperism, the effects of a confident dependence on the public bounty for support may be easily distinguished. pp. 9—11.

After detailing the origin of the institutions in question, and ascribing them to the superstitious almsgiving of ancient popery, the report proceeds to state the magnitude of the evil as it now exists in this city. Our public buildings for the poor, exclusive of hospitals, cost UPWARDS OF A MILLION OF DOLLARS; our annual expenditure public and private for the support of the poor has DOUBLED IN TEN YEARS, and risen to ONE HUNDRED AND THIRTY THOUSAND DOLLARS a year; and in the winter, relief is administered to one tenth or one twelfth of our whole population, that is to say, to *ten or twelve thousand people*.

Facts like these ought to receive the public attention. The sullen murmur of the earthquake which threatens to swallow up our property, and to bury in ruins all that our industry and frugality have enabled us to acquire, ought to awaken and alarm a community capable of great efforts, and often exhibiting great vigilance in the management of its concerns. Yet we are told, (and undoubtedly so is the fact,)

That the expense, however enormous, and the progress of the evil, however alarming, so far from raising any general emotion of concern, scarcely attract the slightest attention from the public. It seems to be the only subject about which, in this city, neither hope nor fear can be excited; the only one, of any pecuniary consequence, about which there is a total apathy; the only one respecting which those who own property and pay taxes, are content to think they have nothing else to do but to pay whatever is demanded. It would seem as though our pauper system, with the imposing splendour of its edifices, and the grandeur of its liberality, and the rare spectacle it exhibits of an Almshouse, where fifteen hundred to two thousand persons are supported by the munificence of the Honourable the Corporation, had done as much by its outward lustre, and the glare of its apparent humanity, to impose upon the minds of the wealthy and industrious, and to subdue them into a tame and easy indifference, as it has done, by its natural and wonted influence, to augment the number of paupers, and encourage the improvidence and idleness of the poor. It would seem that this system, in proportion as it has had the effect of a paralysis on the lower, has had the effect of an opiate on the higher classes of society; and that as fast as it has brought the poor down to the condition of paupers, it has brought the rich down to the condition of bearing all their burthens, without inquiry or concern as to the necessity or reasonableness of doing so. What from the irksomeness of an investigation of the subject, the popular applause of so generous and so ample a provision for the support of all who are in want, the effeminate notion about pauperism being one of the conditions of social existence, and the gratuitous presumption that no effectual measures can be taken to remove it, there is an impression upon the public mind which has the effect of conscious helplessness and imbecility, and which makes a blind endurance of the existing evil less painful than the effort which might be necessary to subvert it, and on account of which those who would prescribe the requisite exertion are considered theorists and visionaries. pp. 18, 19.

But not only are the expenses thus great and increasing, and the apathy so entire, but the effects of the system on the social and moral condition of the poor are equally striking.

The Managers may, by some, perhaps, be thought to ascribe too much to those establishments and laws which guaranty the support of paupers, and too little to the want of education, and to other incidental causes ; and it may be necessary to observe, that the effect of a public and ample provision for the poor, in impairing their endeavours to maintain themselves, and overcoming the restraints against intemperance and vice, is not more obvious or more powerful, than its effect in dissolving the ties which bind a family together, and hardening the hearts of parents to neglect the education, the health, the morals, and all the interests of their children. Indeed, our pauper system, with the reliance placed upon it, is more conspicuously injurious to children than to parents. The children of those parents who come to be supported in the almshouse, or otherwise maintained as paupers, are not only neglected in their persons, and, for the most part, in whatever relates to the improvement of their minds and habits, but they receive a training which is positively vicious, and are subjected to a regimen, and made spectators of an example, every way suited to make them worse than those by whom they are brought up. Such parents find, from their experience, that their demands upon the public bounty are, by the miserable condition of their offspring, rendered more impressive and less liable to be questioned ; and they undoubtedly imagine, that it would embarrass, if not defeat their appeals to public and private charity, should they invest their children with tolerable decency of appearance, and send them to a free school for an education. —pp. 19, 20.

That some degree of pauperism will exist, independent of the baneful operation of the poor-laws, we do not deny ; an unfortunate turn in trade may throw labouring men, even if industrious, out of employ for a period ; but still, if they have acquired a character for sobriety, industry and frugality, such persons will find relief without a public provision, from those who know their character, and witness their struggles with misfortune. At the same time, from the abundance and cheapness in this country of the necessaries of life, the comparatively equal distribution of property, the high wages, and the constant demand for labour, which must keep its prices to a considerable height until our western lands are brought into full cultivation, we apprehend that an application to others for relief, would seldom be necessary were the poor-laws to be done away.

But it will perhaps be asked, is the want of extreme frugality, of perfect industry, so great a crime, that it ought to expose those who always are suffering with poverty to still greater evils—as that no relief should be extended to them ? are these things worthy of death—and that by hunger, or by the inclemency of the elements ? We answer, first, that this want of perfect industry and frugality would be far less than we imagine, if those who exhibited it, were occasionally to exhibit the consequences, which, in the ordinary course of human affairs, must fall upon such deficiencies. Men would be taught these things in early life as much as they are now taught to avoid crimes to which a severe and certain punishment is attached.

In the next place, he who can see the industrious working around him, while he knows his children and family are dependent on him, and that by his sloth or improvidence, either the industrious are to be made to support his family, or the latter to suffer by want, and remits his utmost efforts to support them, ought not to be viewed as innocent ; he is in fact committing a crime against his neighbour and himself, against society, and against his God, of no small magnitude. Indeed, do we not

find it written, "if one do not work neither let him eat;" "he that careth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel?" If actions are to be judged according to the consequences which necessarily result from them, and if the institutions of society ought to be such as should throw these consequences, if evil, on those by whom they are caused, we see no particular reason to regret or to relieve the sufferings which idleness, sloth, improvidence or prodigality may occasion, however severe they may be.

But the truth is, that these sufferings would not take place, because improvidence and idleness, the causes of them, would be in a great measure taken away. Men were endowed with reason and with fear, that they might learn from the errors and sufferings of themselves and others to avoid the things which cause these sufferings; and this is the controlling principle of human conduct in every situation. Its efficacy is manifested in every institution in society, and to deny its operation, is to set at nought all the experience of society in every one of its prudential institutions. The most careless, vicious and profligate of men are, in fact, influenced and governed by this fear of evil, in almost every thing in which society thinks fit to influence them: it restrains their avarice, their lust, their malice, by the punishment attached to theft, rape and murder. Are these evil propensities less powerful than the causes of avoidable poverty? (*To be continued.*)

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### **Intelligence.**

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#### **INDIA WITHIN THE GANGES.—BOMBAY.**

(*Continued from page 466.*)

In a late number we noticed the deplorable condition of the lapsed catholics, who are considered "as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Saviour, the means of bringing them out of the thralldom of idolatry into the glorious liberty of the sons of God."

#### ***Manner of Preaching.***

As a specimen of the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missionaries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says,

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labour and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal either of our-



selves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

#### *Meeting at a School-room for Hindoo Children.*

Several meetings have been held in their school-rooms, at which about 150 natives (mostly Hindoos) and some Mussulmauns attend. Their usual exercises, on such occasions, are a hymn sung by the boys in the Mahratta language, and a discourse of an hour and a half or two hours long.

Their method is to hold three or four meetings successively, which seems better calculated to keep alive the attention of the people, and is also more conformable to their customs.

#### *Visit to Darnda.*

From the journal kept by Mr. Graves a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.

"Jan. 14, 1820. In company with brother Nichols, visited Darnda, where the attention was such as made the day very interesting to us."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavoured again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"March 22. Meeting with two learned bramhuns, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and *vice versa*. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'"

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful attention. It affords much pleasure, that some will *hear*, though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who laboured on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging."

At the close of a letter to the Treasurer, Mr. Graves observes, "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labours, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift; and we are still hoping, notwithstanding the meanness of

our services, and our own ill deserts, to see better days. We rejoice in the success of other missions, although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honour will redound to him, in consequence of our poor labours."

### *Reflections on the Effect of Preaching.*

From the preceding details, and those which former years have furnished, it is evident, that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the Gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points, in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say, "that they consider the field assigned them as important as they ever did; and that they rejoice in having devoted their lives to the work in that region."

### *Translations and Printing.*

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee."

[Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulmaun, Kader Yar, whom the missionaries had baptised during the preceding year, had gone far into the interior with books to be distributed.]

### *Willingness to receive Books.*

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulmaun festival in honour of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should

think) nearly a thousand lamps. To-day and yesterday I gave away 12 Hindoostanee Gospels of Matthew—all I had. I might perhaps have given away hundreds, to those who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversation with the man, in order to make known the way of salvation. He was, I think, the most inquisitive and attentive Parsee, with whom I had ever spoken."

[In answer to an inquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

#### *General Utility of the Press.*

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more than defrayed the ordinary expenses of our press, for these six months past.

"Since our last communication we have printed *A View of Christian Doctrines*, expressed generally in the words of Scripture, making a pamphlet of 70 pages 12mo., and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahratta translation of Oostervald's Abridgment of Scripture History; and we are now printing for the same Society a series of Mahratta tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the Sermon on the Mount, and the History of Joseph. We print an edition of 2,000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents, and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past."

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel, when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments and agents is brought to bear upon one grand design.

#### *General View of the Schools.*

In the last joint letter of the missionaries, an account of this part of their labours is comprized in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah,



and seven in Mahim and the vicinity; making in all twenty-one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavoured to impress the minds of the boys with the truth, that God can hear and perceive without bodily organs. I told them, that these organs, in the human body, avail nothing when the spirit is fled; that the soul is our percipient and chief part; that we can think, and love, and hate, without the use of our bodies; that, as they could conceive of created spirits hearing and perceiving without bodies like ours, so God, a Spirit that formed the bodily organs of man, could certainly perceive all things without them; that as the body of a man could not be a friend without a soul, so beholding a lifeless image with the eyes, or fixing it on one's mind, could not constitute acceptable worship. But if we worshipped the true God with our spirits, it would certainly be acceptable to Him, as he always beheld us.

"Then, as usual, I attended prayer. The boys stand silent; and the teachers, of their own accord, always require them to raise and unite their flat hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, to almost every thing else which we do in regard to the schools, but I have heard of none, on account of attending prayer in them."

The difficulties, in the way of obtaining children to be educated in the mission families, having been stated, the subject is thus explained:

#### *Children intended to be supported in Mission Families.*

It being so difficult to obtain native children to be educated by the missionaries, several societies and individuals, who had provided for the support of such children, have, in consequence of the various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases, the donors have directed, that the payments already made should be considered as expended in the support of native free schools; in others, that the provision should be transferred to Ceylon; and in others still, that the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. And since a Christian domestic education cannot at present be imparted to indigent Hindoo children, in the manner first contemplated, the Committee are gratified in reflecting that much has been done, on a more ge-

neral scale, to enlighten the minds of the rising generation, and thus to prepare them for the reception of the Gospel.

On receiving a letter from Mr. Fisk, communicating the intelligence, that benevolent individuals in Charleston, Savannah, and Augusta, had conceived the design of supporting three free schools, in or near Bombay, to be named after those places respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and a fine school it is, they say, and denominated it the Charleston school. One of their schools at Tannah is denominated the Savannah school; an one at Mahim the Augusta school.

[After various notices with respect to the general concerns of the mission, the following paragraphs, containing the last intelligence, close the account of this station.]

*Call for more Missionaries.*

Mr. Hall expresses a hope, that two more labourers may be sent to strengthen that mission. "In this," he says, "I may be selfish. They are certainly wanted, and greatly wanted here. But they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospects of our mission. God forbid that any of us should labour a little, and then faint and do no more. We all need, and it is comforting to know that we have, the prayers of the Board, and of thousands; but above all that we have, if true to Him, the intercessions of One, *who ever lives to make intercession for the saints according to the will of God.*"\*

UNITED STATES.—REVIVALS OF RELIGION.

SEVERAL churches in Jefferson county, this state, have been blessed with a revival for some time past. A letter published in the Boston Recorder, states, that "at present there is a general attention to religion throughout this county. It commenced early in the spring, about the same time at Watertown and at Sackett's Harbour. From there it extended to Adams and Rodman; appeared in both of these places about at one time. And now at Ellisburg, Henderson and Lorrain, God is pouring out his Spirit. In short, there is scarcely a church or neighbourhood,

\* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in our usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. Much more might be said of our schools and preaching. I have not time to enlarge. Five of our schoolmasters are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panwell; and one has been opened on Salsette, which is not in the last account. Two more, as we expect, are soon to be opened in two large towns on the coast; and then we shall have a chain of schools, which will open to us a missionary range on the continent, of more than fifty miles in length. My present intention and hope are to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such tours afford very extensive opportunities for preaching the Gospel;—a circumstance which gives additional importance to our schools."

supplied or destitute, in which there is not a number who have commenced the solemn work of seeking the salvation of their souls. The work extends to all christian denominations—and whilst the friends of this work are active and combining their efforts, its enemies are rallying, and uniting in resistance to the spirit of God."

"At the Harbour the number is small; at Watertown it is larger; at Adams it is still larger, and at Rodman the greatest number of converts is supposed to have been made. Perhaps the whole number of hopeful subjects of this extensive work does not exceed 400. The work is more like the refreshing and silent breeze than the roaring wind—like the gentle dew than the powerful rain.

"But whilst there is cause for joy, there are causes for sorrow. Our country is new and destitute—ministers of the gospel are few, some of that few are young and inexperienced. Such feel their weakness and cry for help—the anxious inquirer, who has no guide, calls for help—and shall these calls be unavailing? Much more can be done in this region at this time in one month, than in a careless region in twelve. 'Who will come up to the help of the Lord?'"

In another letter it is said, "in Pittsfield and the neighbouring towns the work still goes forward. In Richmond, Va. there is much attention; 14 have been added to Dr. Rice's church, and as many more expected soon to come forward, who were active, intelligent, and influential young men."

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#### SUMMARY.

*Indian Deputation.*—A deputation consisting of fifteen persons belonging to the Grand Pawnees, Pawnees Republic, Pawnees Loups, Omahaws, Kansas, and Ottoes tribes of Indians, from the vicinity of the Council Bluffs, have recently visited our city. They came to Washington to see their Great Father, (as they call the President of the United States,) with Major O'Fallon, Government Agent. While in the city, a Committee of the Managers of the United Foreign Missionary Society held a council with them, at which the Chiefs expressed themselves well satisfied with the good intentions of the Society, and desired the introduction of civilization amongst their people, but could not enter into any specific agreement on the subject until they had consulted their Chiefs and Brethren at home. The population of these tribes is estimated at nearly 19,000

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The receipts of the United Foreign Missionary Society for the month of December amounted to \$261 35—and for the American Bible Society in November to \$3436 99. The issues from the Depository of the American Bible Society in November were 2579 Bibles, 2326 Testaments and 12 Indian Gospels and Epistles. Total 4917—value \$3102 57.

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#### TO READERS AND CORRESPONDENTS.

"SENEX;" "VERITAS;" "NAUTA," are received: also, a communication from a gentleman in this city, complaining of some remarks, in several parts of our work, on the Roman Catholic religion, which we have not room to notice further in this number, and must defer it to our next.

The importance of the subject discussed in the "Report of the Society for the Prevention of Pauperism," will justify, we think, the large space allotted to it, under the head of review; and we hope all our city readers, at least, will give the subject an attentive examination.



# The Seaman's Magazine.

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They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

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## NEW-YORK BETHEL UNION.—GENERAL MEETING.

*(Continued from page 511.)*

The Rev. Dr. MILNOR rose to second the motion of his respected fellow citizen who had preceded him. After the excellent report, to which the meeting had listened, and the interesting address of the gentleman who made the motion for its acceptance, and with the expectation of being followed by abler speakers than himself, he should be brief in the observations he had to offer. He congratulated christians, the immediate civil community, of which we are a part, and our country at large, on the establishment and success of the BETHEL UNION. He had frequently (he said) had the pleasure of meeting the worthy presiding officer, whom he now addressed, at many cheering anniversaries of Bible Societies, Sunday School Associations, and other benevolent institutions; but he had never met him with greater satisfaction than on the present occasion. He considered the report which had been read as one of the most interesting documents he had ever heard. It was indeed a glorious sight to behold a class of men, hitherto almost entirely excluded from a participation of the means of grace, and the opportunities for moral improvement enjoyed by others, invited to a sanctuary of God specially provided for their use, and to orderly and well-conducted meetings for social worship on shipboard; to see them furnished with the sacred Scriptures, and many auxiliary means of instruction, conducted to the altar of their Redeemer, and affectionately called upon to devote themselves to his service. Sir, said Dr. M., the situation of this portion of our fellow men has of necessity been, and must be, peculiar. The sailor's home is on the deep. Seldom does he there enjoy the privileges of social worship, of religious reading, of virtuous association. Every thing at sea is calculated to demoralize his feelings, vitiate his habits, and estrange him from his God. When arrived in port, where have hitherto been his opportunities for improvement, if inclined to be religiously instructed? Should he be desirous of attending the duties of public worship, where could he go? The arrangements of most of our churches admit of but small accommodation for strangers, and the dress and manners of the common sailor are not very likely to obtain for him other than a cold reception, perhaps an unkind repulse. It appeared, indeed, till lately, as if, by common consent, seamen were considered as destined to remain for ever without the pale of the christian church. If the whole christian community had not passed upon them a sentence of proscription, they seemed to agree in considering them as utterly incorrigible. As there was little encouragement for seamen to make advances towards an association with the religious world, so none were made towards them. As soon as they arrived in port, temptations to debauchery and vice at once proposed themselves, in forms well adapted to their previous inclinations and habits, and no friendly counsellor was at hand to interpose a word of christian caution and advice. Is it surprising, under such circumstances, that so great a portion of seamen were proverbially vicious? can we wonder that, for the most part, they were sunk in the depths of ignorance and sin? With none around them but profligate advisers and drunken companions of their own sex, and the most infamous of the other, their deplorable situation at sea was followed by an enormous mass of positive evil on shore. At sea, or on shore, there was little motive or opportunity for serious reflection—an almost entire destitution of every thing calculated to awaken and reclaim. But, Sir, it is honourable to the times in which we live, that, among the many benevolent enterprises in which christians are so harmoniously and zealously engaged, this unfortunate class of men have not been overlooked. Sailors are no longer to be strangers to the Bible, or to the voice of the faithful minister unfolding its precious truths, or to the consolations of christian conversation and communion. The Bethel

Union, with the other excellent institutions mentioned in your report, will, to no inconsiderable extent, here, and wherever else they are established, remedy these evils. Recently as public attention has been aroused to this interesting subject, in various commercial cities of Great Britain, and of this country, much has been achieved. The manifest benefits that have been derived from the general distribution of the sacred volume among seamen, the erection of churches for their accommodation, and the provision of ministers for their instruction, and now, through the medium of Bethel Societies assembling them often when in port, for the worship of God on the decks of their vessels, encourage us to renewed and more animated exertion for their improvement. Sir, said Dr. M., I will candidly acknowledge to you that if I had been consulted but a few years ago on the project of christianizing common seamen, I should have been inclined to consider it a vain attempt. I should have said, they are utterly inaccessible. Their characters, their prejudices, their habits, their inclinations are altogether opposed to your attempts. If you invite them to join with you in religious duties, none will come, and if you go after them they will fly from you. Talk to them of the Bible and of prayer, they will mock and deride you. But that God who overrules the destinies of nations and of men, and who will infallibly accomplish all the declared purposes of his word, in the success with which he has crowned the past efforts of the friends of seamen, has removed all ground for scepticism, and afforded an inspiring pledge of his blessing on their earnest prosecution. What a most enlivening exhibition does your report present of the quiet, orderly, attentive conduct of the seamen, who have crowded the decks of vessels at your Bethel meetings, and of the salutary impressions there made upon their minds. For myself I can declare, that I never preached in any church to a more silent and respectful audience, than the one which, on board the *Panthea*, it was my happiness to address. And with such a manifestation of the favour of God towards this philanthropic work, can christians feel indifferent? will any who regard the precepts of their Master tranquilly fold their hands, and look, without one effort to prevent it, at so large a portion of their fellow beings hastening to the gulf of everlasting ruin? will they not, now that the plan is shown to be feasible, unite in one common united attempt to reform the lives and save the souls of seamen? Sir, it is a debt of gratitude we owe them. Christianity is under great obligations to sailors. What would this country have been but for them? a waste, howling wilderness—the residence of wild beasts, and of men wild and savage as themselves. What would have been the country of our forefathers? a land of pagan ignorance and idolatry. It is sailors who have been, and must be, indispensable instruments in carrying into effect the promised designs of Heaven in evangelizing the world, in giving to the Lord Jesus the Heathen for his inheritance, and the uttermost parts of the earth for his possession. They must convey the heralds of the cross to the distant regions of the earth; and shall they not themselves partake of the blessings of that great charter of salvation, which these missionaries of divine mercy are sent to proclaim to the heathen world? But what duty requires of us, policy and self-interest conspire to recommend. Sir, all classes of society are interested in supporting the benevolent and useful objects of the Bethel Union. Besides the principal design you have in view, much collateral good will grow out of its measures. Our cities and maritime ports will be essentially benefited by the reformation of seamen. Our youth will be saved from the effects of their evil example. The number of those sinks of pollution that infest the purlieus of every large town, will be diminished. Merchants will feel more safe in committing their vessels to their management. There will be no resistance to authority, no mutinies, no piracies on the part of a christian crew. Drunkenness will become disgraceful, and profane swearing be banished from amongst them. In the fore-castle of every ship christian hymns will occupy the place of lewd ballads, religious tracts that of profane jest-books, and no honest-hearted tar will be ashamed to be seen with the Bible in his hands. Their topics of conversation will be changed. Instead of relating to each other the revelries and debaucheries in which they had spent their hard earnings at the last port, and looking forward with delight to the new scenes of profligacy and vice in which they are to be engaged at the next, they will be found descanting on the happy Bethel meetings they have attended, on the pious addresses to which they have listened, on the earnest and devout supplications to Heaven in which they have united, and contemplating with delight a fresh engagement in these exercises at the port to which, under God's blessing, they will soon be wafted. I am not so fanciful as to imagine that all these benefits are about to be realized in a day. But whenever these laudable associations shall have but in part accomplished their benign objects, the character of the profession of seamanship will present itself in a new aspect before the public. Heretofore it

has been deservedly considered as an occupation of all others the most dangerous to the morals of youth. What agony has seized the breast of a fond and affectionate mother, on hearing from her child the first intimation of his disposition towards a seafaring life ! how immediate her impression of its being the offspring of bad propensities in him, and how distressing her fears of the dreadful consequences of gratifying his wishes ! If she possess a pious heart, how afflicting the thought of being the agent in placing a beloved son out of the ordinary means of grace, of sending him into associations where the only use he will make of his knowledge of God, will be to blaspheme his holy name, and where he will be sure to forget, though surrounded with danger, all the interests that lie beyond this transitory state. Your measures are calculated to remove these apprehensions, and to make the necessary and useful occupation of the seaman as unobjectionable as any other. There is no better method to make any pursuit respectable than to inspire its functionaries with self-respect. Let seamen no longer be considered as outcasts from society. Let them be taken by the hand as friends. Remove the deplorable ignorance of spiritual things under which so many of them labour. Let them know they have a common interest with you in the great scheme of Gospel mercy. Make them sensible that they are accountable beings—that there is a Heaven and a Hell—that they have souls which are to be for ever happy in the one, or miserable in the other, and that there is a glorious Saviour to whom they may look for life and salvation. Then objections to put children to this employment will cease, and pious parents will commit them to the care and guardianship of a merciful Providence, feeling but little more apprehension for them when tossing on the billows, than when resting beneath the domestic roof. But great as are the incidental advantages likely to follow the success of your institution, and others of a like character, they are but secondary to the principal design. I rejoice that while other charitable societies are engaged in relieving the sufferings of the body, the exalted aim of yours is to save the soul. I pray God to continue his blessing on your exertions, and with pleasure second the resolution for the adoption of the report.

PETER HAWES, Esq. then offered the following resolution, viz.

*Resolved*, That this society entertain a grateful sense of the cordial co-operation of the owners and masters of vessels in promoting meetings for prayer on board of vessels in this port.

On presenting this resolution, Mr. HAWES remarked, that after the eloquent and appropriate addresses to which we had just listened, and which were fully supported by the report on your table, very little remained for him to offer.

When our thoughts were turned back to the moral and religious condition of seamen, in years that are passed, the heart was pained with the retrospect. Destined like ourselves to a never ending existence, with capacities for increased happiness or misery, they presented objects of no ordinary solicitude. Bold, brave and generous, they were alike prodigal of property and of life, and ready to hazard and even surrender both, when their friend or their country required it. At the same time, they were thoughtless and profligate, "without God, and without hope in the world." Three fourths of their lives were passed upon the ocean, loud and boisterous as themselves, hourly exposed to be swept from the deck, or shook from the giddy topmast, and plunged into the deep, never to rise, "till the sea shall deliver up her dead." While in port, they were exposed to peculiar temptations ; to which their hard-earned wages, their health, their lives, and it was much to be feared, their immortal souls were sacrificed. It was matter of astonishment, of regret, and of shame, that with a full knowledge of these facts, the christian world, till within a few years, had exhibited so small a degree of concern for their spiritual welfare. The Priest had passed by on the one side, and the Levite on the other, beheld their wretchedness, and left them to perish. The good Samaritan had not yet arrived.

Blessed be God, said Mr. Hawes, we have lived to behold the day, when the prayers of christians have ascended, and the wants and woes of the long neglected mariner have come up in remembrance at the throne of grace ; when christians have been willing to *act* as well as to *pray*. The commencement and progress of exertions in behalf of seamen, had been faithfully detailed in your report, accompanied with a brief statement of the manner in which it has pleased God, to own and bless the labours of the Bethel Union. It was believed enough had already been witnessed, to call forth the prayers of every disciple of Christ, and to insure the wishes and exertions of every patriot and philanthropist. Indeed it was difficult to suppose that any person could be indifferent to the success of that association. To the



mariner, it was a matter of the highest concern, both as respected "the life that now is and that which is to come."

If the temporal happiness of seamen were alone consulted, it would well deserve our regard and support. What is so well calculated to insure his health and reputation and provide for the wants of age? And what can furnish present happiness that will bear comparison with confidence in God, and resignation to his divine will? Ask the pious mariner, said Mr. H., how he estimates his present enjoyments, when compared with the past? he will tell you that *one year* spent in the service of God, is worth *fifty* wasted in the pleasures of sin. Ask him of his prospects of happiness in another world—he will tell you, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what good things God hath laid up in store for them that love him."

Nor was it a matter of indifference, said Mr. H., to the merchant, to whom he intrusted the navigation of his vessel, or the transportation of his merchandise. Ask the ship owner, what description of seamen he would wish to employ? let his opinion of religion, as a matter of personal concern, be what it may, be he a christian, or be he an infidel, the answer will be the same—"give me a *pious ship's crew*."

To the economist and philanthropist, it presents an aspect of increasing importance. Do you wish to restrain vice and immorality? to correct those houses of impurity and debauchery with which our city is infested and disgraced? do you wish to relieve our streets from beggars, and our Alms House from paupers? do you wish to rescue the dissolute, of both sexes, from loathsome disease, the hospital and premature death? is it indeed your sincere desire, and the object of your incessant labour to prevent increasing pauperism in our city? Unite then with us in the moral and religious reformation of seamen.

But to the sincere disciple of Christ, it presents motives and unfolds results of the highest encouragement to increased exertion. I well remember, said Mr. H., the deep solicitude which was felt by the members of the Bethel Union, for the success of their first meeting. But that God in whom you trusted, went before you, and prepared the hearts of mariners to receive you. He has crowned your exertions with a success far beyond your expectations. The means employed were, under the divine blessing, calculated to produce the desired effect. Men were so constituted, that external objects often produced lasting impressions on their minds. What person, after crossing the cemetery, or spending a day in the sanctuary, or even in the grove, made vocal with the high praises of God, ever entered those hallowed precincts without the deepest solemnity. In like manner the reformation of seamen, under the blessing of heaven, will be a natural consequence upon the means which this society have employed.

When objects of inducement are presented to the mind, it naturally yields to their agency. If Bibles and tracts are put in the hands of seamen, if prayer meetings are continued among them, and christians unite their hearts and voices with them, you are warranted in anticipating the most favourable result. The decks of those vessels which have been consecrated by prayer to God, will not soon be wantonly profaned by blaspheming his holy name.

If this be so, let the use of means be continued; let the owners and commanders of vessels be urged to encourage pious and orderly seamen. Let their characters be rescued from that general odium, into which they have fallen, let it be known that pious seamen will always be preferred, and the happiest consequences may be expected to follow. Sailors have the same affections, the same sympathies; they may be warmed and melted like other men; they feel as sensibly the weight of obligation, and as readily acknowledge it. Of this truth your past experience is the proof. God has encouraged us to persevere, and has put to shame the misgiving of our hearts at the commencement of our work. Another year is just closed; its duties are ended; its misdeeds cannot be recalled: its charities and omissions are sealed up to the retributions of eternity. Let us all begin the new year with new life; let us press forward in the path of duty, and with faith and patience wait the promises.

The Rev. JOHN SUMMERFIELD seconded the motion. He said he had but little time to spare to address the audience, as he had other engagements that evening which demanded his attention; but, after what had been said, much could not be expected from him, even would his time permit. He should therefore only seek to gather some of the crumbs which had fallen from the table; and in this there was no difficulty, as it generally happened that after the most plentiful meal the greatest number of fragments remained.

He had felt himself very solemnly impressed by a remark made in the prayer by

Dr. Spring, with which the exercises of the evening commenced, expressive of the great neglect which the Christian world had so long manifested to this useful class of men. The remark induced a train of ideas, which led him up to periods even beyond the Christian era. He recollected that this neglect had been from time immemorial, and that the opinions of the wise and learned sages of antiquity (although in many of them they were but *learned ignorance*) had tended to foster this practice still more and more. Plato had declared that "the sea was the school of vice;" of course, seamen were regarded as *scholars* of wickedness themselves, and *teachers* of it to others. But this was not the *lowest* opinion formed of them by the ancients. When Anacharsis was asked whether he supposed the number of the dead exceeded the number of the living, he replied, "first inform me in which of these classes seamen are to be placed;" implying that, though they had "a name to live," they were considered virtually dead, and, of course, not worthy of any labour which would tend to meliorate their condition.

The opinions of our own Christian ancestors were not much more exalted on this subject. The name of one of them has been mentioned by the gentleman who first addressed the meeting, and a distich given, which marks the characteristic feature of the mind of the great and good John Flavel. This reminded Mr. S. of the sentiment of the good puritan, held in his day, with regard to seamen. He says that the same may be applied to them which was said of an ungodly minister then living, whose pulpit discourses were so superior to his daily practice, that it were a pity he should ever leave the pulpit, for when mounted there, he was as near to heaven as he ever would be. So, says the honest divine, may it be said of seamen: when tossed upon the waves, "they mount up to heaven," as the Psalmist expresses it, that it were a pity they should ever descend again, for it was as near as ever they would be.

Mr. S. observed, he could not recollect that any favourable notice had been taken of seamen by the Christian world, except that they were included in the prayers of the Church of England, wherein she petitions for all who travel by land or by water, &c.; but then the story of the man who came for the blessing of a Catholic priest, might in some sort apply to this. It is said that the man entreated first for a shilling: he was refused. "Pray then," said he, "do give me sixpence." "I'll give you nothing; begone!" "Well," said he, "I will go if you will give me your blessing." "Kneel down, my son," said the priest, "and receive it most devoutly." "No," said the other, "seeing that you would not bestow it if it were worth but sixpence, I will dispense with it altogether." Until the present day, seamen might retort upon the Christian world in language similar. We have *prayed*, but have not *laboured* for their welfare; we have *talked* a good deal, but have *done* nothing, until the formation of the Bethel Union Society. But now the stigma is removed; and, said Mr. S., I will not hesitate to say it, although I must turn my eyes from the chair to express it, lest a forbidding look should chill the declaration I am proud to make, there are not wanting Christians, who give more than their prayers on every Sabbath day; who give their wealth, their time, their every thing, in this labour of love; and who would not count their own lives too dear to sacrifice in the cause of Him, "whose they are, and whom they serve." Nor has their labour been "in vain in the Lord." Experience has demonstrated that seamen may mount to heaven much higher than the summit of a swelling wave, or even the topmast of a ship.—Many have we known, who have departed and gone to Christ,

"Whose happy spirits soar away,  
And mingle with the blaze of day."

Mr. S. observed, that the motion in his hand was expressive of thanks to captains and owners of vessels, for their kind co-operation in furthering the interests of the Bethel Union. With regard to captains of vessels, he would add a remark to what had already been said:—One great cause of the degradation of seamen he believed to arise from the improper conduct of captains and commanders of vessels. It had been frequently stated, and no doubt frequently believed, that profanity is necessary on board of vessels; this was a mistake, and the error must be charged to the commanders, for would they speak only truth, their commands would be obeyed without the additional sanction of a profane oath. Seamen do not know whether the commands they receive are given in good faith, unless they are vociferated with an oath, but if captains would speak only as they really intend, the necessity for oaths would be immediately superseded. The disregard which seamen are thought to manifest for the Sabbath, and every religious observation, is generally owing to a similar cause, namely, the disrespect which their captains manifest to these things. The couplet which seamen have learnt, as expressive of the Egyptian rigour of their taskmasters, is in a great measure true:

"Six days shalt thou work and do all that thou art able,  
On the seventh thou shalt scour the decks, and after, wash the cable."

But, let the captains and owners show a veneration for the Lord's day, and seamen will respect it more. It was, therefore, with pleasure that Mr. S. seconded the motion of thanks to those captains and owners who had dared to be *singular*, and whose example, he trusted, would be followed by many others.

Mr. S. concluded by entreating the prayers of the Christian public in behalf of these noble societies.

The President then rose and stated, that some pecuniary aid was wanted, to defray the expenses of Bethel flags, printing reports, providing tracts, &c. : and that a collection would then be taken up for that purpose. But he wished it to be distinctly understood, that the society did not ask the audience so much for their money, as their prayers and their influence. He wished no person to contribute any thing more than was perfectly convenient, and that as a free-will offering.

After the collection was taken up, the Rev. J. M. MATTHEWS made the concluding prayer; and the whole exercises were closed with the Christian Doxology and Benediction.

The audience was probably the most numerous that has ever assembled on the anniversary occasion of any of the religious societies in this city. The Bethel flag, which was presented by the London Bethel Union to the Port Society, and which had been the signal for convening the first Bethel prayer meeting in America, was hung around the pulpit, and a convenient platform erected in front of it, for the accommodation of the officers of the Bethel Union and Port Society, and for the clergy, many of whom, of different denominations, attended the meeting.

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### MARINERS' CHURCH.

THE Society for promoting the Gospel among Seamen have invited the Rev. John Truair, of Cherry Valley, to preach in the mariners' church and labour among seamen. Mr. Truair has been in the city a few weeks, and preached with great acceptance, we believe, to all who have had the privilege of hearing him.

The Board feel confident in making an appeal to the public for the sum necessary to discharge the additional obligations under which the offer made to Mr. Truair will place them, if he should conclude to remain, which we hope he will, for a few months at least. It is well known that the society is in debt about 7000 dollars, without any income. There are *not a dozen* annual subscribers, and the collections taken up in the church have been insufficient to pay the current expenses. The great importance of affording the means of religious instruction to seamen, seems now to be generally acknowledged by those who have at all examined the subject; and the truly catholic plan of this institution is generally applauded. This is well, but the Board want more *solid* testimony of public approbation and support; they want *individuals* to *feel* more on this subject, and see what they are *severally* bound to do for the cause of poor sailors; to estimate the obligations they are under to their God, by the privileges *they* enjoy, and come forward *now* and give what they *can*. If they are able to give but little, no more will be required of them; if they have much, let them give liberally as unto the Lord.

A book is open at THIS OFFICE to receive subscriptions for paying the minister's salary, and also for annual subscriptions of *five* dollars, and life subscriptions of *fifty* dollars, and donations of *any sum*.